THE LORD

INCHIQVINS

Queries to the Protestant Clergy of the Province of Munster, *with theyr Answer to the said Queeres.*

AS ALSO

SIR

46.

RICHARD BLAGUES

Speech Chaireman to the As-

sembly of the Confederate Catholicks at KILLKENNY, made to his Excellence the Lord MARQVIS of ORMOND upon signing of the ARTICLES of PEACE.

AND

HIS EXELLENCIES

Answer to S^R. Richard Blagues Speech.

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THE LORD INCHIQVINS *Queries to the Proteſtant Clergie of the Province of* Munſter.

MR. *Dean Boyle* I deſire you to propoſethese ſeverall *Queries* to the *Clergy*, and returne me their Cleer and Conſcientious Anſwer to them.

I.

Whether the Clergie, living under the protection of His Majeſty in this Province, do conceive themſelves obliged by Conſcience to give obedience to his Commands, and the Authority placed under Him, for the preſervation of the Engliſh Proteſtant Party here, and the Armie under their Command? And whether there be not the ſame Engagement upon them to uſe their utmoſt Endeavours poſſible, to confirme, and ſettle all fluctuating perſons to the like obedience? And whether all contrary practiſes be not blameable?

II.

Whether their Endeavours thereunto ought not to be ſhewed by them in their publique Miniſtery; *videlicet* their Prayers and Sermons, which they ſhall exercize themſelves in, at their publique Meetings, and Aſſemblyes of the People, and in their other Devotions, and Diſcourſes alſo?

III.

Whether Prayers uttered in theſe Aſſemblyes, though with pretenſes to performe that duty before mentioned, may include in them ſuppoſitions ſcandalous againſt either the Perſon, Right

Goverment, or pious Affections of the King, or his Miniſters? And whether any that doe ſo, may not be rather ſaid to accuſe them before God, and men, then any way to aſſiſt them in the preſervation of the People, or Army under their Commands, in amity and obedience?

IV.

Can it be lawfull, or approved in Conſcience, That the Miniſters ſhould preſent to the People the Myſteries of State (if they came to their Knowledge) or to manifeſt unto them their owne apprehenſions (if not ſufficiently underſtood?) And if ſo by what authority? to what intent? or end? If not, ought they not to keepe themſelves with in their owne Line, preaching faith, and good manners, with obedience to the Civill Magiſtrate?

Inchiquin.

THE

PROTESTANT CLERGY *of* Munſters *Anſwer to the Lord* Inchiquins *Queres.*

IN obedience to your Honors Commands wee have taken the Queres into our Conſideration, and unanimouſly returne this Anſwer.

To the firſt Quere.

Firſt. Wee acknowledge, that wee, who live under the protection of His Majeſty in this Province, are bound, by our duty towards God, and our othes of Allegeance, and ſupremacy, to give obedience to Him, as to our Leige Lord, and ſupreme Governour in all Cauſes, and over all perſons, as well Eccleſiaſticall, as Civill.

Secondly. Wee acknowledge, that by the ſame tye of Conſcience towards

towards God, & duty towards our ſoveraigne, wee are bound to obey all lawfull authority placed under Him, and over us, and in particular, that which is now eſtabliſhed in the hands of the moſt honorable the Lord Marques of *Ormond*, Lord Lieutenant Generall of this Kingdome: Together with that in your Lordſhips management, as Lord Preſident of this Province, and Generall of the Proteſtant forces in theſe parts, And wee freely profeſſe our ſelves, not onely bound to obey your Honor but likewiſe to glorifie God on your behalfe, as the happie Inſtrument of the preſervation of the Remnant of Proteſtants that remaine in theſe parts, And more eſpecially of our ſelves, as (under God, and our Soveraigne) the principle Patron, and Protector of us in this Church; for which, as wee promiſe our free & cheerfull obedience, ſo wee deſire to paye our willing Devotions to God for you that he would allwaies remember you for good concerning this, and wipe not out the good deeds you have done for the Houſe of God, and for the Officers thereof.

Thirdly. Wee confeſſe it our duty, and ſhall endeavour the performance of it, to the utmoſt of our power, to labour, by all meanes poſſible, to fixe, and confirme all wavering perſons in theire due obedience to this Authority eſtabliſht, as the moſt probable meanes to preſerve the Proteſtant partie, and the Army under your Honors Command.

Fourthly. Wee cannot but acknowledge, that all contrary practiſes are juſtly blameable before God & Man, and wee utterly diſclayme, and diſavowe all Dictates, and Diſcourſes whether by word, or writing, which in any wayes tend to raiſe up the Peoples Jealouſie of the piety, and good inclination of our Governours towards us.

To the Second Quere

Wee acknowledge it a part of our Miniſteriall Duty, in our publique Exerciſes, to endeavour, from the word of God, to inſtill the Doctrine of obedience to Civill Magiſtrates into the breaſts of the People, and having planted that Doctrine, to water it with our Prayers, and weede up contrary opinions by our Diſcourſes publique, and private, and this wee conceive the meanes to prevent inteſtine broyles amongſt us, and to ſtop the effuſion of blood, and ſettle us in a quiet & peaceable life, in all godly converſation and honeſty.

To the third Quere.

Wee acknowledge wee owe the Magiſtrate the duty of our hearts, and knees; ſupplications, and Prayers, and Interceſſions, and giving of thanks, is to be made for all men, eſpecially for Kings, and all that are in authority; But as for any ſcandalous ſuppoſitions againſt theire perſons or Goverment, wee eſteeme them contrary to the method of Chriſtian Prayers, which teacheth us to lift up holy hands without wrath, and therefore to be avoyded as Libells, and rayling Accuſations, rather then humble ſupplications and ſuch as are faulty here in (if any ſuch be amongſt us) wee deſire them to rectify theire Devotions in this particular.

To the fourth Quere.

Wee acknowledge that the cheife and principall ſubject of Miniſters in their ſermons ſhould be in inſtructing of the People in the right faith of the Goſpell, good life and manners, and that theire Diſcourſes ſhould noe way intrench upon the Civill Goverment, or Tranſactions of State buſineſſes, to detract from them, by poſſeſſing the People with any ſcandalous ſuppoſitions, which may alienate their affections, and obedience to them, and that they ſhould not communicate any Myſteryes of State (which may be thought fit to be imparted unto them) without the ſpeciall Comand of thoſe which have immediate Authority repoſed in them.

Robert Nayler.	*Tho. Bennet.*	*Edward John.*
Hilke Huſſey.	*Rich. Burgh.*	*Anthony Procter.*
Bern. Packington.	*Mich. Boyles.*	*Tho. Hacket.*
Edward Singe.	*John Snary.*	*Nept. Blood*
David Bovild.	*James Dyer.*	*Iſrael Taylor.*
Andrew Chaplin.	*Morgan Mundyn.*	*Henr. Rugge.*
Rob. Shawe.	*John Stawell*	*Tho. Friſh.*
Rich. Germine.	*Richard Boile.*	*Rob. Browne.*
Phil. Fitz Symons.	*James Cox.*	*Phil. Holmes.*
Hen. Copley.	*Edward Feaner.*	*Florence Corry.*
John Goddard.	*Tho. Roberts.*	*Rob. Baily.*
John Hall.	*Rue Wight.*	*Edward Eyres.*
Tho. Blackwell.	*Charles Coldwell.*	*Edmund Graynt.*
John Godfrey.	*Beniam Hearne*	
Sirach Gilſland.	*Lewis Frix.*	

SIR

SIR RICHARD BLAGVES *Speech Chaireman to the Assembly of the Confederate Catholicks at* Killkenny, *made to his Excellence the Lord Lieutenant, upon signing of the* Articles of Peace.

May it pleaſe your Excellence.

I Am Commanded by the Prelacie, Nobility, and Gentrie of the Roman Catholiques of *Ireland*, now aſſembled in this Citty of *Kilkenny*, to preſent unto your Excellencie (theire ardent zeale (naturally engrafted in theire hearts) to theire ſacred Soveraigne King *Charles* his ſervice, unto whom they ever have bin, are, and will be, moſt faythfull, & loyall ſubjects; and in the next place, theire great affection to your Excellencie, and the never dying memory they entertaine, and will retayne of your moſt noble and ſucceſsfull Endeavours in the joynting, & ſetting together of the much diſordered frame of this Kingdome. Former Ceſſations, Accommodations, and Capitulations did but skin over the deepe, & wide wounds that were, and are in the body of it. They received no life or perfection, they abortively periſhed in the *Embryo*, and vaniſhed into the ayre: But the Peace (that by the great mercy of God, by the influence of His Majeſtye's graces, and by the Miniſtery, and cooperation of your Excellencie, is now to be Eſtabliſhed) will prove, (as with joy & confidence wee expect) a firme, ſtable, and laſting Peace, a Peace that will cure theſe bleeding wounds, ſearch to the very roote, and plucke out all the ſplinters that remaine of them: A Peace that will (as wee hope, and is the height of our deſires, as it ſhall be of our endeavours) reinveſt His Majeſtie in his juſt, due, and Royall Rights, and Prerogatives, and will reſtore

this Nation to its former luſter, plenty, and tranquillity: ſuch a Peace as allready ends all our doubts, feares, and Jealouſies in a mutuall confidence & rejoycing, and will make all the Members of this Generall Aſſembly (an Aſſembly, unto which the preſent and future ages will juſtly give the glorious name of the *Peace-making* Aſſembly) after their many diſtractions, and long continued ſufferings, to returne unto theire ſeverall reſpective Countryes, and dwellings, with olive branches (the Emblems of Peace) in theire hands, and the words in theire mouthes that were ſaid of our ſaviour, when upon his entrance into the Citty of *Naim*, he mett with the funeralls of a dead young man, the onely ſonne of his following weeping Mother, whom (gratiouſly compaſſionating her teares) he reſtored from death to life, the words were, and not unaptly to be applyed to our preſent Condition, *Ecce Propheta magnus ſurrexit in nobis, & quia Deus viſitavit plebem ſuam.*

Moſt Excellent Lord, (whom God allmighty hath preſerved, and lead, as it were, by the hand, through a ſea of troubles & dangers, to be the happie, & eſſentiall Inſtrument, to mediate, actuate, and now conſummate this great worke, and to make *Ireland* (like the heavenly *Jeruſalem*) to be a Citty at unity with in it ſelfe, I cannot ſufficiently expreſſe the ſence, and joyous exultancie of theſe moſt venerable Prelats, moſt honorable Lords, moſt juditious, and gallant Gentry, the repreſentative body of the *Roman Catholiques* of this Kingdome, nor with what fervor and ardor they expect to reape the bleſſed fruites (which they have ſo long ſighed for, and did ſowe in theire blood & teares) of this Peace, and of your Excellencie's Goverment of this Kingdome, unto which, being derived from His Majeſtie (who is the ſpring from which theſe Graces and favours flowe upon them) they will humbly and heartely pay all due obedience. Your Excellencie's faſt, and tryed fidelity to his Majeſtie, your owne great intereſt in the Kingdome, and the many great parts and talents that God and nature have plentifully endowed you with, giving them aſſurance, that your Goverment will produce effects ſutable to theire expectation, and that will anſwer theire deſires.

It much tranſcends my weake abilityes to repreſent them, theire affections, apprehenſions, and hopes, in theire right and lively colours, and therefore I humbly begg, that your Excellencie will vouchſafe to give a benigne and favourable interpretation to what, by theire Commands, I have endeavoured humbly to offer unto your grave judgement, and conſideration, and that your Excellencie

lencie will be pleased to signe this Instrument, the Everlasting Record, and Monument of this blessed Peace, as by their Commands (it having bin solemnly and unanimously by them so voted) I have had the honour, (a greater honour then my lowe, & humble thoughts ever aspired to) in their chaire to signe this Counterpart thereof, and, in all their names, most humbly to present it to your Excellencie.

HIS EXELLENCIES *Answer to S^R. Richard Blagues speech.*

My Lords and Gentlemen.

I Shall not speake to those expressions of duty and Loyalty, so eloquently digested into a Discourse, by the Gentleman appointed by you to deliver your sense, you will presently have in your hands greater and more solid Arguments of His Majestyes gratious acceptance of them, then I can enumerate, or then perhaps, you your selves discerne, for, besides the provision made against your remotest feares of the severity of certaine Lawes, and besides many other freedomes, and bountyes conveighed to you, and your posterity, by these Articles, There is a doore, and that a large one, not left, but sett open to give you entrance, by your future meritts, to whatsoever of honour, or other advantage, you can resonably wish, so that you have inpresent fruition what may abundantly satisfye, and yet there are no bounds set to your hopes, but you are rather invited, or, (according to a new Phrase, but to an old & better purpose) You seeme to *have a Call from Heaven*, to excercise your Armes and uttermost fortitude, in the noblest, and justest Cause the world hath knowen; for let all the Circumstances

ſtances, incident to a great & good Cauſe of warr, be examined, and they will be found Comprehended in that which you are now called warrantably to defende, *Religion*; not in the narrow circumſcribed definition of it, by this, or that late found out meanes, but Chriſtian Religion, is our Quarrell, which certainly is as much, as fatally ſtruck at (I may ſay more) by the blaſphemous Lycence of this Age, then ever it was by the rudeſt Incurſions of the moſt barbarous and moſt avowed Enemyes to Chriſtianity. The venerable Lawes, and fundamentall Conſtitutions are trodden under impious, and, for the moſt, Mechanique feete. The ſacred perſon of the King (the life of thoſe Lawes) under an ignominious impriſonment, and his life threatned to be taken away by the Sacrilegious hands of the baſeſt of the People that owe Him obedience; And, to endeare the Quarrell to you, the fountaine of all the benefitts you have but now acknowledged, and of what you may further hope for by this Peace, & your owne meritts, is now in danger to be obſtructed by the execrable murther of the worthieſt Prince that ever ruld theſe Iſlands. *In* ſhort, Hell can adde nothing to the deſperate Miſcheife now openly projected.

And now judge, if a greater, a more glorious feild was ever ſett open to action; and then prepare yourſelves to enter into it, And receive theſe few Advices from one throughly embarqued with you in the Adventure.

Firſt. Lett me recommend unto you, that to this, as to all other holy Actions, you would prepare yourſelves with perfect Charity, a Charity that may obliterate whatſoever of Rancours a long continued Civill warr may have contracted in you againſt any that ſhall now cooperate with you in ſo bleſſed a worke, and lett his engagement with you, (who ever he is) be, as it ought to be, a Bond of unity, of Love, of Concord, ſtronger then the neareſt tye of nature.

In the next place, marke, and beware of thoſe that ſhall goe about to renew, or create Jealouſies in you, under what pretenſe ſoever, and accompt ſuch as infernall Miniſters, imployed to promote the black Deſigne on foote, to ſubvert Monarchy, and to make us all ſlaves to thoſe that are ſo to theire owne avaritious Luſts.

A way aſſoone, and as much as poſſibly may be, with thoſe diſtinctions of Nations, and of Partyes, which are the feilds where in the ſeeds of thoſe Ranker weeds are ſowen by the great Enemy of our Peace

In the laſt place, Lett us all diveſt ourſelves of that prepoſte-

rous,

rous, that ridicilous Ambition, and ſelfe Intereſt, which rather leads to our threatned generall Ruine, then to the enjoyment of Advantages unſeaſonably deſired.

And if at any time you ſhall thinke yourſelves pincht too neare the bone by thoſe Taxes, and Leavyes that may be impoſed for your defenſe, Conſider then, how vaine, how fooliſh a thing it will be, to ſtarve a Righteous Cauſe for want of neceſſary ſupport; to preſerve yourſelves fatt and guilded ſacrifices to the rapine of a mercileſſe Enemy.

And if wee come thus well prepared to a Contention, ſo juſt, on our part, God will bleſſe our Endeavours with ſucceſſe and victory, and will Crowne our ſufferings with honour, and patience; for what honour will it not be, (if God have ſo determined of us) to periſh with a long glorious *Monarchy?* And who can wante patience to ſuffer with oppreſt *Princes?* But as our Endeavours, ſo lett our prayer be, vigorous, that they may be delivered from a more unnaturall Rebellion then is mentioned by any now raiſed to the higheſt pitch of ſucceſſe againſt them.

I ſhould now ſay ſome thing to you for my ſelfe, in returne to the advantagious mention made of me, & my Endeavours to bring this ſettlement to paſſe: but I confeſſe my thoughts were wholy taken up with thoſe much greater Concernements; Let it ſuffice, that as I wiſh to be continued in your good eſteeme and affection, ſo I ſhall freely adventure upon any hazard, and eſteeme no trouble a difficulty too great to encounter, if I may manifeſt my zeale to this Cauſe, and diſcharge ſome part of the obligations that are upon me to ſerve this Kingdome.

FINIS.